

CONTENTS

<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i>	3
T. Sultanov. <i>Mu'izz al-ansāb</i> and Spurious Chingīzids	3
L. Tugusheva. Early Medieval Uighur Records from East Turkestan	8
<i>TEXT AND ITS CULTURAL INTERPRETATION</i>	16
A. Matveev. Arabic Sources on Russes and Slavs: Problems of Interpretation of the Text	16
<i>PRESENTING THE COLLECTIONS</i>	27
Yu. Petrosyan. The Collection of Oriental Manuscripts in the St. Petersburg Branch of the Institute of Oriental Studies and its Investigation	27
A. Kolesnikov. Oriental Documents and Letters of A. P. Bergé in the Archives of the St. Petersburg Branch of the Institute of Oriental Studies	38
<i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i>	43
E. Rezvan, N. Kondybaev. New Tool for Analysis of Handwritten Script	43
<i>PRESENTING THE MANUSCRIPT</i>	54
M. Nikitina. The St. Petersburg Collection of Drawings by Korean Artist Kim Jungyn (Kisan)	54
<i>BOOK REVIEWS</i>	69

COLOUR PLATES

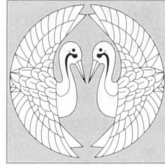
Front cover:

Kim Jungyn (Kisan), “[Band of musicians] playing”, the drawing No. 24 from the album preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies (call number B-35), China ink and water-colours, the second half of the 19th century, 14.0 × 21.5 cm.

Back cover:

- Plate 1. Kim Jungyn (Kisan)**, “That is how officials (= eunuchs?) in charge of security and palace's tidiness look like (?)”, the drawing No. 37 from the same album, China ink and water-colours, 14.0 × 21.5 cm.
- Plate 2. Kim Jungyn (Kisan)**, “This is how the officials clad in formal red garments and hats decorated with gold (for a morning audience) look like”, the drawing No. 54 from the same album, China ink and water-colours, 14.0 × 21.5 cm.
- Plate 3. Kim Jungyn (Kisan)**, “The uniform of the official in charge of the sovereign's safety and responsible for passing his orders”, the drawing No. 28 from the same album, China ink and water-colours, 14.0 × 21.5 cm.
- Plate 4. Kim Jungyn (Kisan)**, “Officials attached to the sovereign”, the drawing No. 35 from the same album, China ink and water-colours, 14.0 × 21.5 cm.

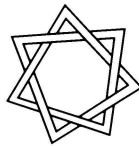
RUSSIAN ACADEMY OF SCIENCES
THE INSTITUTE OF ORIENTAL STUDIES
ST.PETERSBURG BRANCH



Manuscripta Orientalia

International Journal for Oriental Manuscript Research

Vol. 2 No. 3 September 1996



ТБЕСА
St. Petersburg-Helsinki

the presence of different versions of the text. The new version studied and published by Dr Maggi makes a valuable contribution not only to Khotanese studies but to Oriental studies in general. Finally, we are happy to say that the

“Serie Orientale Roma” again surprised us with an excellent primary source publication.

M. Vorobyova-Desyatovskaya

Koran. Perevod i komentarii D. N. Boguslavskogo. Publikatziia E. A. Rezvana pri uchastii A. N. Weiraukha. Moscow—St. Petersburg: Tzentr Peterburgskoye Vostokovedeniye — Izdatel'skaya firma Vostochnaya Literatura RAN, 1995. — 567 str.

The Qur'ān. Translation and Commentary by D. N. Boguslavsky. Publication by E. A. Rezvan in collaboration with A. N. Weihrauch. Moscow — St. Petersburg: St. Petersburg Center for Oriental Studies — Academic Publishing House Vostochnaya Literatura, 1995. — 567 pp.

The present translation of the Qur'ān published jointly by St. Petersburg and Moscow Publishing houses has really a difficult history. It was made around 125 years ago by Lieutenant-General Dmitriy Nikolaevich Boguslavsky (1826—1893), a Russian orientalist and diplomat. Together with Gordiy Semionovich Sablukov (1804—1880) he shares the laurels of the first Russian translation of the Qur'ān, which was made directly from Arabic. The personality of D. N. Boguslavsky is very typical of the generation of the nineteenth-century Russian orientalists whose scholarly investigations were closely connected with their official military or diplomatic activities. Boguslavsky had graduated from the higher artillery school and later gained his learnings in Oriental studies from Professors and teachers at the Oriental Office of the Asiatic Department of the Ministry of Foreign Affairs. Soon he became a recognised authority in the field. He was also known as accompanying the famous Sheikh Shamil in his trips about Russia. Doubtless, Boguslavsky played an important part in Russian policy in the north of the Caucasus in the 1850s and was let into many its secrets. D. Boguslavsky also held the post of the first dragoman (interpreter) at the Ministry of Foreign Affairs and later at the Russian Embassy in Istanbul. It was certainly there, in Ottoman Turkey, that his interest in the Qur'ān arose and his work on the translation of the Qur'ān was started.

The translation by Boguslavsky, as well as his commentaries on the text, though highly appreciated after his death by such authoritative orientalists as V. R. Rosen and I. Yu. Krachkovsky, remained unpublished for a long time. As far back as 1888 the widow of Boguslavsky submitted to the Russia Academy of Sciences her application for the publication of the Qur'ān's translation made by her husband, but met with a refusal. After that the traces of his handwritten translation had been lost. Fortunately, in 1928 the autograph of Boguslavsky's translation was found and purchased by Academician I. Yu. Krachkovsky. After his death in 1951 it was transmitted to the Archives of the USSR Academy of Sciences (fund 1026, description 1, files 210—211).

In 1989—1990 the manuscript was thoroughly studied and prepared for publication by one of the leading Russian experts in the Qur'ānic studies, E. A. Rezvan (in collaboration with A. N. Weihrauch who did a great deal of technical work when preparing this publication). It was the time of an “explosion” on the Soviet book market, when numerous private Publishing houses came into being and hundreds of books, which would have never been allowed by Soviet censorship, appeared, including those dealing with religious matters.

A real outburst of interest in world religions in the USSR in the late 1980s made the Publishing houses be more active in editing literature on Christianity, Islam, and Buddhism. A special attention was paid then to the extant translations of the Qur'ān. High literary merits and a vast commentary made the translation of Boguslavsky especially attractive for the publishers.

D. N. Boguslavsky was among the pioneer generation of those in Russia who did their best to make the text of the Qur'ān available for general readers. He made a lot to render an intelligible and coherent text, though we are not aware of the original Boguslavsky followed in his translation. One can only guess, as I. Yu. Krachkovsky points out, that he used one of the numerous Kazan editions of the Qur'ān, or that of Flügel-Redslob (beginning with 1834). The translation made by Boguslavsky reads extremely well and, what is notable, it preserves the very texture and flavour of the original.

A great merit of the publication is the comprehensive essay by E. A. Rezvan on the Qur'ān and Qur'ānic studies. It bears a title “The History of the Qur'ān and its Exegesis” (pp. 517—42). One can find here the basic data on the history of the shaping of the Qur'ān, its structure and peculiarities, a history of Qur'ānic exegesis and the main stages of Qur'ānic research in the West and Russia. There are also some supplementary notes concerning the place and significance of the work by D. N. Boguslavsky in the history of Qur'ānic studies in Russia. The essay by E. Rezvan, though recycling much of the material known, might be considered as a valuable contribution to the subject, as it helps the reader to better understand this most important religious text in a wide context of Islamic history. The author does not restrict himself by a general survey of what is known about the text of the Qur'ān and its history. He also gives an account of numerous problems the scholars encounter when studying the text of the Qur'ān, as well as of some controversies which took place in the field in the recent years. It is surprising enough, in his short essay Dr Rezvan leaves almost no topics concerning the Qur'ān and Qur'ānic studies untouched. His profound knowledge of the subject and valuable scholarly remarks deserve a special praise both of general readers, who seek to more information on making Islam and its sacred text, and of specialists.

Apart from the translation and commentaries, this publication comprises also the notes by D. N. Boguslavsky on the French translation of the Qurʾān made by A. D. Biberstain-Kasimirski (pp. 506—8), which the manuscript contains. An article by I. Yu. Krachkovsky entitled “Translation of the Qurʾān made by D. N. Boguslavsky” (pp. 509—16 of the present edition) is also added to the publication. This article was written in 1937 and published eight years later in the third issue of the annual *Sovetskoe Vostokovedenie* (pp. 293—301). In the article I. Yu. Krachkovsky gives the description of the manuscript, analyses the peculiarities of the commentaries made by Boguslavsky, reveals the merits and faults of the translation, and indicates the translator’s main mistakes and inaccuracies. Detailed materials concerning the life and works of D. N. Boguslavsky can be found in the informative article by A. N. Weihrauch also published in the book under review (pp. 543—7).

It is important to note that the translation and commentaries made by Boguslavsky are based on interesting and only vaguely known late Ottoman-Turkish exegetic tradition. As Dr Rezvan points out, the importance of publishing such kind of the Qurʾān’s translations is explained by the very nature of the Qurʾānic text. The genuine significance of it is much more broader than the literal one. The text had always acquired its additional senses, as it was influenced greatly by a creative field of associative ideas and images born in the mind of its readers and listeners. Naturally, the range of these associations varied greatly in different times and in different social strata. As Dr Rezvan believes, the investigations of the Qurʾān and Muslim exegesis in a diachrony, as a particular perception of the Qurʾānic text in the Muslim world, might be of much use in reconstructing the history of the text. He notes that numerous commentaries on the Qurʾān reflected a rich spectrum of political and religious beliefs, as well as of cultural biases of their authors. Thus, in Dr Rezvan’s opinion, G. S. Sablukov’s translation, published in Kazan in 1878, reflected, to some extent, Tatar perception of the Sacred Book. As for General Boguslavsky, the first his translation was to reflect, as Dr Rezvan holds, the understanding of the Qurʾān in Ottoman Turkey.

In his preface to the translation Boguslavsky says he used in his work the Ottoman-Turkish commentary on the Qurʾān made by Ismāʿīl Farrukh (d. 1840), who compiled his writing in 1246/1830—1831. *Tafsīr al-mawākib* by Ismāʿīl Farrukh, published in Istanbul in 1870, constituted a basis of Boguslavsky’s comprehension of the Qurʾānic text. So one could say that the translation of the Qurʾān by Boguslavsky depended greatly on the authors which were used by Ismāʿīl Farrukh. They are, for instance, al-Bayḍawī, al-Kashshāf al-Zamakhsharī, and many others. As I. Yu. Krachkovsky points out, Ismāʿīl Farrukh’s writing was, in its turn, a compilation (or a translation) of the Persian

commentary on the Qurʾān made by Husayn Wāʿiz. If so, it is difficult to share Dr Rezvan’s belief that Boguslavsky’s translation gives the “Turkish Qurʾān”, though there is no doubt that it gives some notion of the Ottoman-Turkish interpretation of the Sacred Text as it was understood by the authors of Ottoman *tafsīrs*.

At the same time Dr Rezvan rightly points out that the approach of D. N. Boguslavsky, who depended on his Ottoman source, seems to be close to that of Biberstain-Kasimirski, the author of a famous French translation of the Qurʾān, who spent some years as an interpreter in the East. The situation was also similar with E. Wherry, who published his English commentary on the Qurʾān in four volumes, basing on Muslim exegetic writings popular in India.

The book under review is supplied with an index which lists Arabic, Turkish and Persian terms, personal and geographical names, as well as titles which were transliterated (or transcribed, to be exact) by D. N. Boguslavsky according to the rules accepted in his time. His transcription is supplemented by modern transliteration. The edition is also supplied by the marginal notes indicating the *hiṣb* and *juʿ* liturgy partition of the text.

Taking into consideration the traditional character of Boguslavsky’s commentaries and the literature merits of his translation, we can assert that the Muslims of Russia obtain an authoritative translation of the Qurʾān which answers nearly all their demands. It should be noted that the translation, commentaries and contents of the articles included in the publication were approved by the present imām-khatib of the St. Petersburg Friday mosque, Sheikh Jaʿfar b. Naṣībullāh Ponchayev.

The publication of the translation which represents the life work of D. N. Boguslavsky might be regarded as a monument to his activities as a diplomat and a translator. He was among the most worthy representatives of the Russian society of the second half of the nineteenth century, who were deeply interested in Oriental cultures and most active in propagating their heritage.

The publication follows the style of the editions of the nineteenth century. The cover of the book, made of veal leather, is lavishly decorated with golden and silver tooling. It is excellently produced. The book printed on tinted paper has only one hundred copies, each bearing its own number. It is worthy a note that the high level of the book’s production was noticed by specialists. The book had a good press and gained a special diploma on the first St. Petersburg Book-Fair held in 1995.

It is a great merit of the present publication that it has made this Russian translation of the Qurʾān accessible for the readers. In my view, students of the Qurʾān and of the history of the text have cause to be grateful to the editors. I am sure that it will help to gain better insights into the text of the Qurʾān.

Yu. Petrosyan